

**RELIGIOUS.**  
**SOUTH AFRICA.**  
A Special General Meeting of the London Missionary Society was held on the 10th of August. Dr. Philip, the indefatigable and efficient superintendent of the Society's mission in South Africa, arrived on a visit to England in the latter part of May, bringing with him two of the fruits of the missionary labors, a Caffre chief and a Hottentot. The meeting was held in the hall of the Society, and was attended by Dr. Philip, and these two native converts, as to the prospects of the missions in South Africa. The London Missionary Magazine for September contains a detailed account of the proceedings of this meeting, which we are induced to copy.

**AN EXPOSITOR.**  
Designed for the use of Schools, &c. &c. late Principal of Central School, New York. Edited by J. H. R. This book has been published for a few months, and has been introduced into many of our schools. It is a very useful and interesting work, and is well adapted for the use of schools, &c. &c. It is published by the American Board of Christian Missions, New York.

**HOME MISSIONS.**  
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**A CHRISTIAN WOMAN.**  
From the sermon of the Rev. Mr. Cornell, on the death of Mrs. Mary Rosset, preached at Quincy, Oct. 29, 1836; communicated for the Boston Recorder. This woman was full of good works and alms-deeds which she did.

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of cattle to the colony, to find a person who could supply his wants, determining to buy a Missionary with the cattle; he had no idea that one could be procured in any other way than by purchasing him. He was at a great distance from the colony, and had a number of hostile tribes to pass through in his journey. He was attacked, and not having his arms with him, he lost the cattle, and he and his people escaped with difficulty. He was a very respectable man, who visited him recently for the purpose of inquiring into the particulars, that the chief said what he had heard was true; he detained the gentleman several days, insisting upon his remaining as a Missionary, and would not permit him to leave until he had been able to obtain one for him. In a happy way, that we had no Missionaries of our own, two or three of our French brethren are at work among this people with every prospect of success.—To be concluded.

**CHARACTER AND LABORS OF THOLUCK.**  
It is always a privilege to have the acquaintance and intercourse of a truly good man. There is something holy and unchangeable in their presence, where common Christians may be quickened, and refreshed with a foretaste of heaven. Prof. Tholuck is, I think, an example of such eminent piety and high accuracy of learning he may not be considered equal to some; but in these, he commands respect; while for acquaintance with various languages, versatility of powers, extent of reading, vigor and acuteness of mind, lively imagination, and power of composition, and of oratory, he stands among the first. What a career he might run in the course of this life!—But he chooses rather to suffer affliction with the people of God. Providence has placed him alone at the very centre of Rationism, power and influence, and thus made him one of the most prominent objects of its notice and opposition. How now does he maintain this position? Not as some champions of the truth, who seem to think it well to be angry, in a holy cause; but in the spirit of Christ, with meekness, instructing those who oppose themselves. He is indeed open and bold in exposing error, and is not afraid to say to him who holds it, "thou art the man"; but it is with such freedom from personal feeling and so much manifest benevolence, that even the enemies of the truth listen and are convinced. With a weak, nervous body, familiar with suffering, he performs an amount of labor almost incredible—it is the spirit of Christian zeal which prompts and sustains him. Publications from his pen, consisting of commentaries, sermons, &c. are continually appearing, and are highly valued for learning and ability, and breathe throughout the fresh spirit of Christianity. He edits a paper, much of the matter of which is from his own hand. Besides carrying on his private studies with unremitting diligence, he lectures twice a week, and is highly valued for his instruction, and his ability and solid learning, and exhibit powerful thought, the whole is imbued with the same Christian spirit, which leads him to address the heart as well as the minds of his hearers, and often turns the lecture room into a Bethel. He makes himself acquainted with the languages of the people, and keeps up an intercourse with all. He scarcely dies, or sleeps, or walks, but he has two or three of them with him, and his intercourse with them is the object of his study, and he is full of their real opinions, although they may be decidedly deistical. In such a case he listens candidly, and in the course of conversation and intercourse, starts doubts, proposes queries, and states matters of fact, occasionally rousing the individual to the consideration of his own serious and prayerful inquiry; and thus by the united influence of preaching, lectures and intercourse, at length draws him unconsciously to himself. He is University preacher, and preaches once a fortnight to crowded houses. His oratory is of the first class, and is so noble, that it could not attend to it, but when she could, she would have been a most powerful and successful preacher. In her welfare and trials, the pastor and members of that church have ever manifested a deep interest; and as a token of their affection, they recently made her a member for life of the Palestine Missionary Society.

**ADAPTATION TO THE AGE.**  
What other conditions are necessary to the reception of the gospel, than an ability to perceive its truth and a disposition to embrace it? In both these respects, the age is peculiarly adapted to the reception of the gospel. The age is peculiarly adapted to the reception of the gospel. The age is peculiarly adapted to the reception of the gospel.

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but common sense, will do more to subvert the end of preaching, than his brother who makes it his aim to adapt himself to the peculiarities of the age. It is always better to be a little man, and the temptation of all, in all the departments of professional life, to adapt themselves to the peculiarities of their age. The peculiarities of an age are not excellencies. The painter who clothes his men with the tight pantaloons of our day, will be laughed at, and deservedly, in some subsequent age. The orator who teaches his pupils to lisp, because lisping is fashionable, and who recommends other tricks because they will "take," will justly be considered a second rate rhetorician, if his precepts shall be read by posterity. Thus it ought to be with the teacher of sacred rhetoric, if he indoctrinates his pupils in temporary expedients for securing attention to the gospel, instead of enforcing the universal principles, and recommending the practice, of the great masters of sacred eloquence.

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subjects of deep religious anxiety; and a goodly number manifested a determination to make the salvation of their souls and the comfort of Christ, the great object of their attention, and the rule of their life. The fruits of this religious attention, as they have appeared up to the present time, are highly favorable to the interests of religion and the cause of morality. Among the fruits, we notice—

1. The hopeful conversion of from thirty to thirty-five persons who were before impotent. A few of these were not residents in the place, but belonged to religious societies in the vicinity. Of those belonging to the place are included the most interesting and promising part of the youthful population. The number is large, considering the smallness of the society. Not less than one fourth of the whole congregation who are habitual attendants on public worship, and were not hopelessly pious before, gave Christians reason to believe that they are born of the Spirit, have chosen Christ as their portion, and have commenced a Christian life.

2. The revival of old Hopes. A number of persons who were considered by Christians as having for a course of years given evidence of piety, and who, in some respects, had taken their stand among Christians, but who had never professed their faith publicly, gained much strength, and as we have recently believed, formed some good resolutions in regard to their future course, under the influence of the revival.

3. Increase of the Church. Ten of the class first mentioned, and not of the latter, (making nineteen in the whole) have united with this Church; eleven of these are males, and eight are females. Others, who wish a further time for preparation, have expressed their determination to make a profession of religion hereafter.

4. Increase of moral influence. Every true conversion secures one on the side of true Christian morality. This Church is organized into a Temperance Society, on the principles of total abstinence from the use of ardent spirits, and all who join, sign the pledge. In this revival, a strong protection has been thrown around our youth, in regard to many practices whose general tendency is to corrupt the morals; inasmuch as a decided predominance of religious influence now prevails among the youth in this place.

In regard to instrumentality, it may be remarked that some means, aside from the usual course of ministerial labors, were usefully employed. The settlement of difficulties before mentioned had a powerful influence not only on the Church, but on others. The number of converts of the Church, after this event, were more than ordinary. Besides the weekly prayer meetings, an hour was spent in prayer every Sabbath morning before public worship. A protracted meeting held the last week in September, when twelve persons had given evidence of submission to God, and when a general solemnity prevailed, gave a powerful impulse to the cause. The preaching and other exercises of this occasion made a deep impression, and are remembered with much interest. Personal conversation, by direct appeals to the consciences of the impotent, by ministers, Christians, and especially by young converts in their intercourse with their friends, &c. was often attended by happy results. As this society is small, the opportunities for the kind of influence here mentioned, are not very numerous, but it is very favorable, and at the same time, it is successful, before and at the time of the revival.

But we speak of instrumentality as the special appointment of God for the accomplishment of his purposes, and we are not to neglect his power and efficacy are all his—and the power of his word is the power of his word. This great truth of revelation—an entire dependence on the Holy Spirit, was kept, as we trust, pre-eminently before the minds of Christians. Had we honored the Holy Spirit for more light, perhaps He would have honored his unworthy instruments still more, by a great increase of their usefulness and success.

**PEACE SOCIETY.**  
Early history of peace.—The cause of peace is as old as Christianity. A vivid idea, of its blessedness gleaned on the vision of some ancient prophets; but its principles were not fully developed till the Saviour himself embodied them in his Sermon on the Mount. These principles, found expressly in the Scriptures, are most every page of the New Testament, were so strictly put in practice by the first preachers and professors of the gospel, that the early Christians actually went to the stake rather than bear arms, on the ground of its being in their view, inconsistent with their promise as disciples of the Prince of Peace. This fact history has established beyond all reasonable doubt; and the point is admitted even by some writers in Germany who still argue for the right of Christians to engage in war!

Exceptions, however, occurred after a time; but they were all departures from the primitive practice. Even before her union with the state under Constantine, early in the fourth century, the church had sadly degenerated in this as in many other respects; and even since that fatal era, she has lent her direct sanction and support to the custom of war, without seeming to be conscious of it. It was even bold in the cause, and remonstrated with some of the most warlike princes of that age. His writings, though little regarded on this subject at the time, led eventually to the formation of a few small sects, like the Quakers and Moravians, on the pacific principles of the gospel, but the mass of professed Christians were too eagerly engaged in vindicating their faith by the sword, to heed the voice of a retired student calling upon them in the language of God himself, to "love their enemies," and strive to "overcome them evil only with good."

More recent efforts.—Truth is never lost; and the seed sown by Erasmus has, in the nineteenth century, begun to spring up among Christians of every name, and to promise in the end, a harvest of rich and blessed results. Soon after the downfall of Napoleon, efforts were commenced almost simultaneously in England and this country. The solemn Review of the custom of war, by Nosh Worcester, D. D., the patriarch of this cause, led the van of these efforts; and the first Peace Society in modern times was organized in the city of New York in 1818, and a public and permanent association was formed in Massachusetts, another in Ohio, and the London Peace Society, all probably without any knowledge of each other's existence.

Since that time similar societies have been multiplied, especially in England and the United States. The Society of Christ in Europe, organized at Paris in 1821, has been laboring in France more or less for the same object. The Peace Society of Geneva, founded in 1820, has become an active and efficient conductor. Kindred efforts have, to some extent, been made in other parts of Christendom; and the



Influence of these societies has reached the extremes of the civilized world, and been felt in some degree in nations never blessed with the light of the gospel.

**Peace societies not a new thing.**—Societies for the prevention of private wars, so terrible for centuries in Europe, were formed near the close of the dark ages. In the thirteenth century, persons entered into bonds of mutual assurance, under heavy penalties, to abstain from all hostilities; and, in the next century, private wars became so intolerable that nobles entered into voluntary associations, binding themselves to have all matters in dispute determined by the majority of their associates.

It would be tedious to relate all the means used for the suppression of such wars; suffice it to say that those efforts proved at length completely successful. Why, then, cannot public wars be abolished? **PEACE GLEANER.**

#### PRESBYTERIAN RESOLUTIONS.

**WEST LEXINGTON PRESBYTERY.**  
The fall meeting was held at Woodford, Ky. Sept. 20. Among others, the following resolutions were passed:—

13. *Resolved*, That this Presbytery views with the most cordial pleasure the employment of any constitutional, efficient means, whereby the knowledge of the gospel of our blessed Lord may be more widely diffused among the people.

14. *Resolved*, That the employment of missionary and education societies, if not indispensable, are a most valuable method of spreading the knowledge of the gospel among the people of the United States, and of sending it to all the nations of the earth.

15. *Resolved*, That when two such societies, existing within the same territorial limits, give evidence that by their conflicting claims, they will probably disturb the peace and harmony of the churches, and thereby do more mischief and less good in their aggregate results than if one of them had no existence, one of the said societies should forthwith be abolished.

16. *Resolved*, That when two societies, existing within the same territorial limits, give evidence that by their conflicting claims, they will probably disturb the peace and harmony of the churches, and thereby do more mischief and less good in their aggregate results than if one of them had no existence, one of the said societies should forthwith be abolished.

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tionately recommended to the Ministers of this Synod, to act as voluntary agents in carrying into effect the preceding item, and that they will give every facility to the agents of the Society who may wish to visit the churches.

**Resolved**, That the Stated Clerk be directed to transmit a copy of the above resolutions to the Corresponding Secretary of the Western Board.

**The Presbyterian adds:—**  
While the question was pending whether the blank should be filled up with twenty-five or thirty thousand dollars, a novel and deeply interesting scene occurred. The Rev. Henry R. Wilson, Jr., a member of Synod, and recently a missionary to the Choctaw nation of Indians, arose, and with modesty and feeling remarked, that he considered himself consecrated to the Lord in soul, in body, and in property, and therefore begged permission to tender to the Western Society through the Synod, one thousand dollars, the whole amount of his worldly estate! This instance of renewed self-consecration by a beloved young brother, who had largely participated in the fatigues and danger of a missionary life, and who had recently left the field of his labors, and the wilderness-grave of his young and lamented wife, operated with electrical effect, and produced deep emotion in the bosom of every member of the Synod. We could not but feel that the ordinary business of Synod was suspended by unanimous consent, and an interlocking meeting was agreed to, that a free interchange of opinions and feelings might be indulged. The interest manifested in the case of Missions, and particularly in the welfare of the people of the United States, and of sending it to all the nations of the earth.

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the house of God, not because you mean to cast contempt on the day or ordinances of God, but because you regard yourselves as being under unfavorable circumstances for attending.

Some of you are destitute of suitable apparel; others have no seats when there; and yet others of you neglect public worship, because you have never considered the duty and advantages of attending. But judge ye yourselves, is it not becoming to worship God?—Did not God early sanction social worship in the public altars, the temple, and synagogues, reared in former ages of the world? You acknowledge the authority of Jesus Christ, and did not he sanction public worship, when we are told by the inspired writer that his custom was to enter into the synagogues of the Jews on the Sabbath day? And his disciples were accustomed to do the same. The primitive Christians regularly assembled on the Lord's day for religious worship; and an inspired Apostle expressly directs us, not to neglect the assembling of ourselves together as the manner of some is. Can you ask for higher authority? You cannot. Why then do you neglect the public worship of God? You do it contrary to the dictates of reason and the express sanctions of Scripture. Do not misapprehend our object. We have no desire to lord it over your conscience in regard to your place of worship. We ask you to choose your own place, sensible that you are accountable to God only; but go some where, and unite in the worship of God on the Sabbath. It is a shame as well as a sin to neglect this plain duty. Let nothing stand in your way. Decent apparel, seats in the house of God, means of getting there, all can be easily obtained, if there be only a willing mind and you are in earnest to go. For the sake of your own soul; for the sake of your family, who will be influenced by your example; for the sake of your country; for the sake of Jesus Christ, who died for you, and set a perfect example, wait upon God in the Sanctuary on the Sabbath. No longer profess to believe the Bible and live like an atheist in a Christian land.

#### BOSTON RECORDER.

Friday, Nov. 11, 1836.

#### DEPARTURE OF MISSIONARIES.

The following Reinforcements of Missions are expected to set forth for their respective fields of labor before the close of the present year.

1. A company for South India, to embark for Madras in the ship *Saracen* on Monday, Nov. 21st. The company consists of six clergymen, one physician, and their wives. They are all to be in Boston by the 15th.

2. A company for the Sandwich Islands, to embark at Boston on Monday, Dec. 5th. The contracts for the passage are made, but the ship is not yet engaged. This company consists of four ordained missionaries, (one of them a physician) one physician not ordained, ten lay teachers, and their wives, and two unmarried female teachers. All to be in Boston by Wednesday, Nov. 20th.

3. A missionary and lay teacher, with their wives, destined to the Nestorians, and a missionary and wife destined to the Greek island of Scio. Passage not yet engaged, but they are expected to embark about the middle of December.

4. A missionary and wife, destined to South Africa, and expected to embark about the same time.

5. Two male and two female teachers, destined to the Choctaw west of the Mississippi, are expected to take their departure from the 1st to the 15th of December, probably from New-York, by water, for New-Orleans.

The Rev. David White and wife, and Mr. Benjamin Van Rensselaer James, a colored missionary printer, sailed from Baltimore for Cape Palmas, in brig *Niebo*, on Monday, Oct. 30th. An Episcopal missionary sailed in same vessel.

#### THE PRESBYTERIAN CHURCH.

It seems a duty, now, to pay more particular attention than we have formerly done, to the movements in the Presbyterian Church. They are now taking such a course, that we have a very direct interest in them. We of New England feel bound to see that the American Board, Education, Home Mission, Sunday School, Bible, Tract, Seamen's Friend, and other similar societies are sustained. In sustaining them, members of the Presbyterian Church have hitherto taken the lead in some instances, and assisted us in all. The ecclesiastical bodies in that church are now deciding the question, whether they will co-operate with us any longer, in respect to one and another of these societies. Some avow, and resolve themselves to set upon the doctrine, that the Presbyterian church ought to appoint boards of her own to manage some of these subjects, and that voluntary associations for the same purposes ought to be, as some say, abolished, and as others say, excluded from their limits. We have an interest in knowing how far this abandonment of any of these societies is to extend; whether they will be forsaken by any of those, who have contributed largely to their prosperity; whether the pecuniary means of these societies are to be diminished, and if so, how much, and in what quarters; whether those who withdraw will simply withdraw, or whether they will assume the character of rivals or antagonists. We need to know these things, not because we expect or wish to control the decisions of Presbyterian bodies on any of these points, but that we may be able to understand our own duty in reference to these societies.

There are other reasons why we ought to understand these matters. Two of these societies are forbidden to operate, by the West Lexington Presbytery, and requested by the Synod of Kentucky not to operate, in any way, within their "geographical limits." According to these resolutions, the Education Society cannot, within those limits, ask for funds from Episcopalians or Baptists, or men of no denomination, who yet think an educated ministry to be a valuable element of society; nor aid young men who are preparing for the ministry in any seminary of learning; nor hold correspondence with beneficiaries already there. If ever so many young men of suitable character are found there, and ever so much in need of aid, and desirous to receive it, the society must not aid them; even if, in consequence, they never enter the ministry, and the souls whom their labors might save, are left to perish. Neither may the Home Mission Society cause the gospel to be preached within those "geographical limits." Though Christians are famishing for the bread of life; though sinners, willing and desirous to hear the gospel, have no one to preach to them; though the young are growing up in ignorance and irreligion; though infidelity and Romanism prevail; though the inhabitants of a parish may be thronging the broad way that leadeth to destruction in one unbroken crowd, with no voice of warning to fall upon their ears; and though this society have able and faithful ministers, ready and desirous to labor for their salvation; yet the Society may not "operate in any way within the geographical limits," over which certain men assume religious jurisdiction; but, at the command of the Presbytery and request of the Synod,

must leave these souls to perish, without an attempt to save them.

On this point, the question may yet arise, whether God or man is to be obeyed. It may become the duty of these Societies, to consider whether they can, innocently, refrain from efforts for the salvation of men in a particular district, when the command of men is the only reason for refraining. It may become the duty of the inhabitants of such a district, and of the whole country, to consider how such a claim of control over the means of salvation is to be regarded and treated.

The language, both of this request and this command, is very noticeable. It claims authority, not only over the Presbyterian churches under the care of those who adopted those resolutions. The "limits" of the power of control are expressly said to be "geographical." This is evidently said with consideration, and to prevent men from misunderstanding the extent of their claim. Observe too, it is expressly resolved, that these Societies are "irresponsible to the church."

This is given as a reason for their exclusion. Why should it be; unless the Presbyterian church, within those "limits," claims the right of excluding every thing religious, which is not responsible to that church? By what right do they undertake to direct or limit the operations of a society, which is not responsible to them? It must be, either that these societies are responsible to the church, and therefore the premises on which these resolutions proceed are false; or that they are not responsible, and therefore the resolutions are a downright usurpation, resting on no principle whatever; or that these ecclesiastical bodies claim religious dominion, in some respects at least, over certain "geographical limits," and over all persons found and being therein. We repeat—it may become the duty of the citizens of the United States to consider, how such a claim should be regarded and treated.

We say, it may become a duty to consider this question. It may not become necessary. Better councils may prevail. The Synod of Kentucky, it seems, prefers less authoritative language, than that previously used by one of its Presbyteries. It aims at the same object, with equal distinctness, but announces it in a less magisterial air. We may yet expect, that a still longer time for thought, and a still wider consultation, may modify the ideas, as well as the language, of these claimants. There is also another ground of hope. It has now become evident, that the decisions of an ecclesiastical council, among Presbyterians, have no more binding force, than the advice of an ecclesiastical council among Congregationalists. The decisions of the General Assembly itself cannot bind even the greatest sticklers for Presbyterian discipline. If displeasing, they are set aside with less respect, or rather with more manifest and undignified contempt, than we ever knew to be shown for the Resolutions of a Council in New England; and the very men who claim this exclusive jurisdiction over "geographical limits," are foremost in setting the example of disregard for ecclesiastical authority in their own church. It is impossible to predict what may be our duty, in regard to such claims, advanced in such circumstances.

The accusation against the Home Missionary Society, in the 17th West Lexington resolution, of being a party engine, we believe to be wholly false. We have never seen one particle of evidence of its truth. Our readers will recollect the predicament in which the Editor of the Presbyterian has placed himself, by bringing the same charge, without being able to prove it. But, even if it were true, we appeal to all candid men, whether this Presbytery itself is not in the same predicament, and ought not, for the same reason, to be abolished.

We do not wish to interfere with the internal concerns of the Presbyterian church; but when their proceedings relate to subjects on which we have duties to perform, it seems proper to notice them. For this reason, we shall endeavor to keep our readers informed of such transactions of that church, as we need to know, in order to the judicious expenditure and direction of our own efforts.

#### ROMAN CATHOLIC RELIGIOUS LIBERTY.

When Napoleon, during the consulate, concluded the concordat with Pius VII. in 1801, and established the Catholic religion in France, he reserved to himself such powers, relating to the church, as were most favorable to his ambition.

By the concordat of 1801, Napoleon allowed the pope only the shadow of authority,—the consecrating of bishops in France whom he had himself nominated.

A new compact was formed with the pope, in 1817, by Louis XVIII. who, however, retained the nomination of bishops, and left the pope the privilege of confirming them, in accordance with the wish of the French people to be independent of a spiritual authority beyond the Alps.

As in France, so in the other Catholic countries in Europe, as Spain, Portugal, Austria, &c., except the States of the church, the reigning governments, generally, now appoint their own bishops, leaving to the pope the humiliating and merely complimentary duty of confirming the nomination.

These extracts are from the 33rd of a series of articles on the "Spread of the Roman Catholicism in the United States," in the Christian Register. The facts stated in them are well known matters of history. It will be seen, that they are all based on the union of church and state; as the civil government has, in every instance, something to do with the appointment of bishops. In those countries, the Pope cannot dispose of bishops as he pleases. He cannot, without restraint, reward his most servile tools for their servility to him personally, by bestowing mitres upon them, without the consent of the government. He cannot bribe all the inferior clergy to be more faithful to him, personally, than to the government under which they live, by the hope of promotion. Roman Catholic governments have found it unsafe to trust him with that power, and they will not trust him with it. It has been a subject of controversy between the Pope and every Roman Catholic government in Europe. At least, we recollect no exception. In the eleventh century, as stated by the writer above quoted, Henry IV. of Germany was excommunicated by the Pope, for opposing papal claims of this kind. The court of Rome has never relinquished the claim; but is now obliged to submit to the disuse of it. The governments will hold this check upon the papal court.

In France, soon after the revolution of 1830, the Abbe Mauguin wrote much and earnestly in favor of an entire separation of the church from the state. Many people here thought him wonderfully enlightened and liberal, for a Roman Catholic, and predicted the rapid progress of religious liberty in France, from his acknowledged talents and zeal. But they did not understand him. His object was, to abolish the check which the government had on the power of the Pope. He would take all power in the appointment of bishops, &c. away from the state, and then the Pope would be able to manage the whole business as his own interests should require. Had this been done, the Pope might have filled every bishopric in France, and through the bishops, every curacy, with partisans of Charles X. He might have required of the clergy, thus appointed, to persuade their flocks to support

Charles against Louis Philip. He and his clergy might have bargained with Charles, that, when restored by their influence to the throne of France, he should grant them an increase of power, laying the religious liberty of France more entirely at their feet.

The "religious liberty," sought for by the Abbe Mauguin, then, was liberty for the Pope to control the religion, and through the religion, the politics, of France, according to his own pleasure. This, the French government well understands, and will not permit.

In this country, the Pope is as free as the Abbe wished him to be in France. He can appoint whom he pleases to any bishopric. He can reward his servants by promotion, for any service which he requires of them. He can direct all their movements, without any restraint from the civil government. If any of his servants should make himself so unpopular at one end of the Union that he could not comfortably live there, the Pope can give him a bishopric in any other part of the country. If the Pope has a political object to effect in the United States, or any part thereof, all who desire promotion at his hands have an inducement to labor earnestly to effect it for him. The Pope may wish to please Austria, on whom he is now politically dependent; or he may make a secret bargain with any other European power, to act in a specified way on American politics; and then he can send his orders to his bishops and priests, to use their influence faithfully for its accomplishment, and promise that the most faithful and successful shall be promoted.

Such is the power of the Pope in the United States; such as the Roman Catholic governments of Europe dare not trust him with, in their own dominions. And such is the "religious liberty" for which Roman Catholics are zealous. It is liberty for the Pope to execute his purposes among us without embarrassment from the civil government. It is not liberty for individual laymen to think for themselves,—to exercise the right of "private judgment"—to ascertain, by their own investigations, from reason and scripture, their duty, and to do it. It is liberty for laymen to think and act just as the priests bid them; for the priests to teach just what the bishops enjoy upon them; for the bishops to direct their inferiors, just as will please the Pope; and for the Pope, to reward subservience to himself with promotion, and punish the want of degradation or excommunication, to be followed by such treatment from "the faithful," as he sees fit to prescribe.

Of the sincerity of their zeal for such religious liberty we think there can be no reasonable doubt. The clergy especially, will be in favor of it. But we ought to remember, that the religious liberty which they approve, and that which Protestants value, are very different things.

But what is the inference from all this? Shall we unite church and state, that the government may be able to restrain the Pope? Certainly not; for this reason, among others—that it would give to popery, so far as allowed, the sanction of law, which is not safe. The true inference is, that the Roman Catholic religion is essentially dangerous to the liberties of the world. While its nature remains unchanged, it cannot be divested of its dangerous character. If church and state be united, it works evil by law. If they be not united, it gives the Pope power to work evil without restraint.

The Roman Catholic governments of Europe cannot defend themselves against the tyranny of the court of Rome, except by encroachments on religious liberty. And if the Roman Catholic religion should ever be predominant in the United States, the same would be true of us. In that case we should be obliged to limit and restrain the action of the Pope among us by law; or allow him, directly or indirectly, through the influence of his clerical tools upon the people, to control all the movements of the government according to his own pleasure.

We do not suppose that we are in any present danger from this source. The Roman Catholics in this country are not strong enough, nor are they likely to be for many years, to place us under the necessity of altering the fundamental principles of our government in self defense. Still, it is well to understand what Roman Catholic religious liberty means. It is well to have the eyes of the nation upon this subject, lest we should be led into difficulty before we suspect it. It is well to understand the force of words, as used by different men; lest we be beguiled to our injury by the slight of men and cunning craftiness, whereby they lie in wait to deceive."

The article concerning the New York Catholic Society, in a preceding column, may throw some further light on the nature and extent of the religious liberty, of which the Roman Catholics in this country profess to be such zealous partisans. Certain young men, it seems, were about to use their powers of thinking in the way which seemed best to themselves, but which did not seem best to the bishop; and the bishop took measures to have them use their minds, if at all, as he pleased, and not as they pleased. The Roman Catholic paper in this city approves the



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